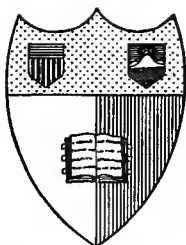


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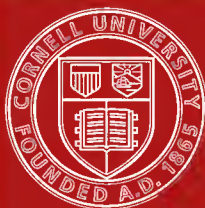
ON

The American Liturgy

For Use in Parish Instruction,
and in the Preparation of Candidates
for Confirmation

By the Rev. Elliston J. Perot, B.D.

Rector of St. John's Church, Salem, N. J.



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IN GRATEFUL MEMORY
OF THE CLEAR, CONCISE TEACHING
OF
The Rt. Rev. John Williams, D.D.

FOURTH BISHOP OF CONNECTICUT,

FEBRUARY 7, 1899,

AND OF THE FEARLESS LEADERSHIP TOWARD CHRISTIAN REUNION

OF

The Rev. Dr. John Multon

OF PENNSYLVANIA,

APRIL 24, 1907.

IN THE COMMUNION OF THE CATHOLIC CHURCH,

IN THE CONFIDENCE OF A CERTAIN FAITH,

IN THE COMFORT OF A REASONABLE, RELIGIOUS

AND HOLY HOPE.

Preface

In the Office for Holy Baptism, on page 251 of the Prayer Book, the Church refers to "Those things which a Christian ought to know and believe, to his soul's health," and cites the Catechism as being "set forth for the purpose" of making those things plain.

It is self-evident, moreover, that the objective point of all such instruction is the formation of regular habits of Divine worship; the instruction referred to is intended to be, not merely academic, but intensely practical. If the person instructed does not become an actual worshipper, and form the habit of regular prayer, the instruction is failing of its chief purpose, so that even Baptism and Confirmation, with all their glorious possibilities, may in the end come to imply only unused gifts and added responsibility.

Further, it is evident enough that the habit of worship can never be regarded as complete until there is a loving appreciation of that which the Holy Communion stands for, since that Sacrament is the divinely given keystone of the arch of worship, without which it can never be firm and strong to bridge the trials and temptations of life. The Holy Communion is not merely the privilege of the advanced saint, nor the last refuge of the helpless sinner, but it is intended to be the normal support of the average Christian man or woman, boy or girl. It would seem therefore that truly efficient parish instruction ought to succeed in making, out of the great majority of those who come to Confirmation, lifelong and regular attendants at the Lord's Table. The evidence that such results today are far from universal, may be found in almost every parish. May not conditions be improved, by means of the placing of a more constant emphasis upon the Eucharist itself, throughout the whole course of preparatory instruction, and by means of an united appeal to all intelligent Christian people,

to raise that most essential act of worship to its rightful place of importance?

It has been well suggested, in a recent booklet by the Rev. C. Morton Sills, D. D., entitled "The Teaching of the Divine Liturgy," that all instruction preparatory to Confirmation can most profitably be based upon the text of the Liturgy itself, for the actual use of which the candidates are being trained. To that suggestion the present writer is much indebted, and this work is an attempt to apply it further to the practical requirements of parish instruction at the present time. The present booklet is intended to be used as a plan for the instruction of juvenile classes for Confirmation, making constant reference to the actual text of the Church Catechism for illustration and drill; but the writer hopes that it may also prove readable and helpful when placed in the hands of persons of maturer mind, who, for whatever reason, and whether or not already confirmed, have failed as yet to realize what a help and comfort the Holy Communion might be to themselves.

An analysis of the Catechism shows that the chief topics upon which the Church deems instruction to be necessary are five in number, namely,

THE CHRISTIAN COVENANT,
THE CHRISTIAN FAITH,
THE CHRISTIAN LAW,
CHRISTIAN PRAYER,
THE CHRISTIAN SACRAMENTS.

But it may readily be seen that, though in a different order, the study of the Liturgy presents for consideration, not only those same five topics of instruction, but also other matters about which every Churchman ought to be informed. Thus we find

THE CHRISTIAN COVENANT (including Holy Baptism sealed by Confirmation), underlying the whole use of the Liturgy, as its necessary condition;

THE CHRISTIAN LAW, proclaimed in the Decalogue, and again summarized in Our Lord's words;

THE CHRISTIAN FAITH, triumphantly set forth in the Creed;

CHRISTIAN PRAYER, not only exemplified in the recitation of the Lord's Prayer, but also illustrated throughout the service, in all its varying forms, confession, petition, intercession and thanksgiving; and

THE SECOND SACRAMENT, made the subject of study from the beginning of the Liturgy to the end, and thereby interpreted for practical use.

Thus evidently the Liturgy omits no principal topic included in the Catechism. But further, its use necessitates a place set apart for the purpose, and also a duly qualified leader or minister; and so the arrangement of God's House, and the essential outlines of the Christian Ministry, subjects that ought not to be overlooked, come up for consideration in their natural order.

Since the following pages are not intended for use as a devotional manual, of which class of publications there seems to be already an abundant supply, only one or two forms of prayer for personal use have been inserted. For the sake of compactness, the full text of some parts of the Liturgy has been omitted, or printed in the Appendix; and it has been the writer's aim to present the subject in such a form as may encourage a continuous reading, and to concentrate all attention on the Eucharist itself, as the key to the successful Christian life. With this end in view, the analyses of the Christian Law, the Christian Faith, etc., have also been placed in the Appendix. A series of questions which may be of use either in class-instruction or for self-instruction, comprising ten questions on each of the ten chapters, has been added, with spaces for written answers. These will also be printed upon a separate eight-page form.

It seems best before the actual text of the Liturgy is reached, to outline in three preliminary chapters these three subjects which lead up to it, namely,

Chapter I.—THE COVENANT WITH GOD.

Chapter II.—THE HOUSE OF GOD.

Chapter III.—THE MINISTRY OF THE CHURCH.

CHAPTER I.

The Covenant with God

The Holy Communion is the highest and most helpful privilege within the reach, on earth, of those of God's children who have accepted Christ as their Saviour and have entered into that covenant-relation with God which He has provided for our salvation.

For man to have proposed to make a covenant with his Creator would have been an impertinence, but this offer of the blessings of a covenant comes to us from God Himself. In the Old Testament times the covenant-mercies were for the most part limited to the Chosen People, the descendants of Abraham, Isaac and Jacob; (see Gen. ix. 9, xv. 18, and many other similar passages). The Israelites often broke the Covenant and forfeited its blessings, but when they repented God forgave them and re-established it. As early, however, as the days of Isaiah (lv. 3), and of Jeremiah (xxxi, 31-33), a new and better covenant began to be foreshadowed; and on Pentecost, the Birthday of the Christian Church, this new covenant was established as God's normal relationship with the faithful, both of the Jews and of the Gentiles. It implies an impartation of Divine grace, dependent upon the Sacrifice of Christ, and offered to all men by means of the Sacrament of Holy Baptism. (S. Matt. xxviii. 19; Acts ii. 37-39.) It is therefore in the bond of the Christian covenant that we are to prove our loyalty to Christ; and keeping the covenant in force involves success in the Christian life.

The making of a covenant is always an interesting occasion. There must in every case be two parties, perhaps each with his own attorney or representative; there

must be conditional promises made by each party, and there must be some outward sign or token that will serve as evidence to witnesses that the promises are made, and that the covenant is entered into; and either party to the covenant is then only bound in so far as the other party also is faithful.

The two parties to the Christian covenant, therefore, are God the Creator, and the person who comes to be baptized; the Minister is there commissioned to act as God's representative; the mutual promises are clearly stated; and then by the use of the water, together with the signing with the Cross and the giving of the new Christian name, the covenant is made. Baptism being God's own appointed way of making this Christian covenant, it is evident that no mere human ordinance can possibly serve as a substitute for it.

The mutual promises in the covenant of Baptism are three in number, imparting to us salvation, and on the other hand, pledging to God our loyalty, with regard to the past, the present and the future; and these promises should always be definitely stated before the person is baptized. God's grace for the past conveys to us the forgiveness of sins and the washing from their stain in the waters of Baptism; but it is conditioned upon our renunciation of those sins and our true repentance. God's grace for the present conveys to us the power to overcome temptation and to live aright for the time being, but it is conditioned upon our trusting in His guidance and strength and not in our own. God's grace for the future conveys to us the gift of eternal life, beginning now, continuing so long as the covenant is in force, and capable of lasting into eternity; but it is conditioned upon our "obediently keeping God's holy will and commandments," and our conquering by His grace all rebelliousness of heart; (see the promises as made, Pr. Bk. pages 261, 262). Some further points also about these promises should not be overlooked. In the promise of renunciation, "the Devil" is renounced

absolutely, since we cannot possibly be loyal at the same time to both of two contending masters. But "the world" and "the flesh" are only renounced in so far as concerns their sinfulness; for even as Christians we must continue to share this world's industrial and social life, and our bodies, with their appetites and desires, are given us in order that we may make them our obedient servants, and "the temples of the Holy Ghost." The promise to trust in God is made in the form of our voluntary acceptance of the Christian Faith as contained in the Apostles' Creed. And our promise for the future is that, by God's help, we will make God's will and commandments the law of our life. Since God Himself proposes the terms of this covenant, His part in it is sure. The only danger of failure in the bond of the covenant is that of failure on our part; and such failure will be our fault, since God's honour is pledged to help us keep it.

It is the teaching of our branch of the Church (Pr. Bk. bottom of page 251), and of much the greater part of the Christian world in all ages, that this covenant should be made in fancy, following the analogy of the old Jewish covenant, into which the child was admitted at the age of eight days, as in the case of Our Lord Himself (S. Luke ii. 21). Thus the Church would provide for the child's normal and steady growth in grace, even from infancy, under the safeguard of the loving care of its parents and god-parents. But if for any reason the privilege of infant membership in the Church has been denied to a child, then Baptism should be sought at the earliest opportunity. For since God has offered us His grace under the terms of the covenant, it would be both ungrateful and presumptuous for a person to choose rather to rely upon the "uncovenanted mercies," even though such may exist for those to whom the covenant is not offered. A person not yet baptized ought therefore to seek Baptism at once, and no one who believes in Christ ought willingly to die without receiving Christian Baptism, or to run any risk of so doing.

But though the covenant itself is thus a means of grace, yet it should be remembered that even this covenant-thought does not comprehend the fullness of all the mercies of Baptism. It was Christ Himself Who joined together the "birth of water" and the "birth of the spirit" (S. John iii. 5), and it is not for man to separate them. Baptism involves membership in the Church, and therefore adoption into God's Family, and a new relation of sonship with God, so that we may now the more confidently approach Him as our Father, through the intervention of the Holy Spirit; (see Romans viii. 14, 15; I Cor. xii. 13). Thus it is, as the Catechism teaches, that we are made by Baptism "Members of Christ, children of God and heirs of the Kingdom of Heaven"; (see Pr. Bk. page 266).

CONFIRMATION.—It was the uniform teaching of the undivided Church that Baptism, whether received in childhood or later, ought in due time to be followed by Confirmation; and a number of writers from among the Methodists, Baptists, Presbyterians, etc., might also be cited as favoring the use of this rite, which can easily be traced back to Apostolic days. The Church's teaching of the importance and value of Confirmation is based upon the custom of the Apostles, as illustrated in Acts viii. 14-20 and xix. 1-7, and also referred to, as in the same class with Baptism, in Hebr. vi. 2. The rite consists of prayer for the seven-fold gift of the Holy Spirit, followed by the laying on of the Bishop's hands, with an individual prayer of benediction on behalf of each candidate. In response to this prayer and to the act of faith in seeking this benediction, the person confirmed should confidently expect such an endowment of the Holy Spirit as is then needed in order to make a new and efficient start in the Christian life. In the Book of the Acts we read of certain miraculous gifts of the Spirit that came with the laying on of the Apostles' hands, such as the working of miracles, the gift of tongues and the gift of prophecy, but these are not to be expected today be-

cause there is no reason to think that we would have good use for them if they were given. The gifts that we ought to expect in Confirmation are rather the ordinary gifts (the gifts that will set us in order to live the Christian life), such for instance as those enumerated in Isaiah xi. 2, 3, namely "Wisdom, understanding, counsel, spiritual strength, knowledge, godliness and the fear of the Lord." And if we receive these, and use them, and "stir them up" (II Tim. i. 6), our lives will soon show something of the "fruits of the Spirit," named by S. Paul in Gal. v. 22, 23, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance."

THE CONFESSION OF CHRIST.—It is as a part of the Confirmation office that the Church calls on us to make an open confession of Christ before men in the form of a deliberate and voluntary renewing of the baptismal vows; this confession is made by the fact of our presence there, and by our answer "I do," to the question of the Bishop, who is our chief pastor upon earth. Thus, even at the time when we are claiming as our own the full privileges of the covenant, we are enabled to fulfill our Lord's requirement that we must confess Him before men; (S. Matt. x. 32-33). Leading the Christian life will also, of course, oblige us to keep on confessing Christ, by our words and actions, every day we live.

THE AGE FOR CONFIRMATION.—Experience seems to teach that there is far more danger to the soul in needlessly postponing the time of Confirmation, than there is in making an apparently premature Christian confession. The years of youth and early manhood or womanhood, if spent without the Holy Communion, will be spiritually wasted years, and exposed to needless dangers. There comes in every earnest life a normal time for taking this step; and every year lost beyond that time seems to throw greater difficulties in the way of entrance into the full privileges of the covenant of Divine grace.

A suggestion of the age at which Confirmation may be sought is found in the record of Our Lord's coming to

the Temple and becoming a "child of the Law" when twelve years old. The Prayer Book makes it the duty of parents and godparents to lead to the Bishop for Confirmation at an early age, those for whose training in the Christian life they are responsible. And it may be said that the most promising time for Confirmation has come, as soon as a child is old enough to feel his spiritual need, to desire a personal share in the highest privileges of religion, and to understand that he is now assuming the full responsibility of the service of Christ.

The Christian covenant, made in Baptism and sealed in Confirmation, must be frequently renewed at the Lord's Table. When the covenant is in force we are safe; when it is broken our souls are in peril.

A Prayer.

O BLESSED Saviour, who didst give thy life for me upon the Cross, and hast extended thy covenanted mercies even unto me, I bless thee that thou didst take me into thine arms, even when I was a helpless child, and didst graft me into the body of thy holy Church. When I have wandered from thy care, thou hast again sought me out and found me, and now in thine infinite love thou hast called me to the knowledge of thy grace, and faith in thee. As thou when on earth didst heal all the sickness of men, so now heal, I pray thee, all the sicknesses of my soul; and give me of thine own life. Let me not, henceforth, wander from thy paths, but by thy grace keep me steadfast in the bond of thy covenant, and bring me at last to thy eternal kingdom, who livest and reignest with the Father and the Holy Spirit, One God, world without end. *Amen.*

CHAPTER II.

The House of God

The Holy Communion may be administered, if necessary, in any convenient place. The English liturgy was used for the first time in America, so far as we know, under a tent at Jamestown, in 1607—if indeed it had not already been used, with the other services of the English Prayer Book, when the expedition of Sir Francis Drake, with its English chaplain, landed and encamped for six weeks upon the coast of what is now California, in the summer of 1579.

We should never forget the possibility of keeping this service, if necessary, even in a private house. The "Upper Room" was almost certainly in a private house, as were also many of the other meeting places of the early Christians. And when a communicant is sick for a considerable time, even though not apparently in danger of death, arrangements ought to be made to have the Communion administered in the sick room, with the sick person and a few others, in order that the presence of Christ there, according to His promise (S. Matt. xviii. 20), may be recognized and His benediction given. Sick persons need the Bread of Life quite as much as do well persons, and they ought to crave it. To minister to this need is one of the special duties of the parish priest. When sickness is prolonged it is by no means unreasonable to ask for a private celebration of the Holy Communion once a month.

But the usual place for the administration of both the Sacraments is the Church building, specially designed for that purpose, consecrated to God, and never used except for Divine worship. We may learn much from a

study of the symbolical meaning of the several parts of a church, and of the furniture which they contain.

THE NAVE.—Entering any church through the door (itself symbolical of Christ; see S. John x. 9), we come first to that part where the people worship, which is called the “Nave.” This word means “ship,” and it may remind us of the great ark of Noah, into which all living things were gathered to be saved; (see “The Ark of Christ’s Church,” P. B. p. 245). The Nave may also be compared with the open courts around the Temple in Jerusalem, in which the people gathered for worship, and from one of which Our Lord drove out the traders. The furniture of the Nave consists of the seats for the worshippers, and the “Font,” which is the place of admission by Baptism into the membership of the covenant-body, and which for that reason generally stands near the church door. In some churches also a “Litany desk” will be found in the aisle of the Nave, in order that the Minister, when saying the Litany, may identify himself with the Congregation.

THE CHOIR.—Generally at the East end, and raised two or three steps above the floor of the Nave, is the “CHANCEL.” Sometimes it is also separated from the Nave by a high open screen of wood or stone, bearing aloft a Cross; such a screen is called a “rood screen,” because of the Cross upon it (rood means Cross), and it is from the Latin name for the bars of such a screen that the word Chancel is derived. The “Altar rail” or “Communion rail” divides the Chancel into two parts, called the “Choir” and the “Sanctuary.” The Choir is the outer part, nearer the Nave, and gets its name from the body of singers, or Choir, who in all well appointed churches are stationed there to support the minister in the rendering of the worship. It is in the Choir that the minister conducts Morning and Evening Prayer. The most important pieces of furniture in the Choir are therefore the “Lectern,” or reading desk, supporting the Holy Bible, the “Prayer-desk,” at which the prayers are

offered, and the "Pulpit," for the preaching of the Word (though the pulpit is sometimes set out in the Nave). Reading the Scriptures, prayer, singing the Psalms, exhortation and instruction were all likewise characteristic of the exercises of the Jewish synagogues, which Our Lord frequently attended, and to the customs of which He thereby gave His approval.

THE SANCTUARY.—The inner part of the Chancel is called the "Sanctuary," which means "holy place" (a word sometimes used, however, in a broader sense to designate the whole church-building). The Sanctuary is directly associated with the most exalted forms of Christian worship, and its chief piece of furniture is the "Holy Table," or "Altar." Often there is also a side-table, or shelf, for holding the vessels for the Holy Communion, which is called the "Credence," or "Credence-table" (from an Italian word meaning "to taste"). In most of our churches there are some seats for the clergy within the Sanctuary, and in the Sanctuary of a "Cathedral Church" a feature is always the Bishop's seat, or "Cathedra," from which that name cathedral is derived. The Choir and Sanctuary correspond in a general way with that part of the Jewish Temple which was under roof, and which was similarly divided into two parts, known as the "Holy Place" and the "Holy of Holies." It may be noted, however, that in coming to receive the Communion the people come forward as far as the Altar-rail, which is the boundary between the Choir and the Sanctuary; the Jewish laity had no such privilege as this of setting foot within the Holy Place. Indeed, in many large churches, especially the great cathedrals, at the daily services the Nave is not used, but the whole body of worshippers is in the Choir. When the performance of duty in preparation for the services takes any person into the Chancel, and especially when into the Sanctuary, such work should be performed in perfect silence; conversation there is entirely out of order, for it is the most holy spot that we can ever enter on earth.

THE HOLY TABLE.—The central piece of furniture in the Sanctuary, and therefore in the whole building, is the "Table" which is used in the celebration of the Holy Communion. It is called in the Prayer Book the "Holy Table" (p. 228), the "Lord's Table" (p. 234), and also the "Altar" (p. 553). "Altar" means "high place," and any structure that is raised up in order that gifts offered to God may be placed upon it is to that extent an altar. As we shall see, it is for this purpose that the Holy Table, or Altar, is chiefly used; a table set apart for such a purpose is always an altar, and an altar is always a table. The Holy Table is sometimes built with legs, like an ordinary table, but on the other hand is often erected solidly from the floor, or even from the rock beneath. The solid rock in Jerusalem, on which the Altar of Burnt Offerings once stood, and on which it also was, according to tradition, that Abraham built his altar to offer Isaac, is accounted a holy place, even by the Mohammedans, to this day. The top stone or board of any altar is called the "Mensa," which means "table."

It is on the Holy Table or Altar that, at the time of the "Offertory," we place the bread and wine which we are about to ask God to bless for our use in the Holy Communion; it is here also that we offer them to God as a memorial of the One Sacrifice of Christ. Beside them we place and venture to present our meagre offerings of money, and in connection with these offerings we also profess to offer "our selves, our souls and bodies, to be a reasonable, holy and living sacrifice" unto God. But it is only because of the One meritorious Offering of Christ Himself, Which we are pleading before the Throne, that we can hope to have our own offerings accepted. The Holy Table or Altar is directly associated with all these offerings.

The Holy Table therefore stands, even when not actually in use, as a constant reminder of all that is highest and holiest in the worship of God. It is evidently fitting that it should be made as beautiful as possible,

and that, as a reminder of the Offering of Our Lord, it should be surmounted by the Cross,* which is not, of course, an object of worship, but only the great symbol of what sacrifice means. The Cross on the Holy Table (or rather on the "Retable" behind it) is made beautiful and brilliant, the sombreness of Calvary being for us transfigured by the eternal victory of life over death, on Easter Day. It is also fitting that the Holy Table should stand in the most conspicuous place in the church, and that the Lectern and Pulpit and all other pieces of furniture should be placed at the side, so as not to hide or dwarf it.

A Prayer.

O ETERNAL Father we bless thee that thou hast put it into the hearts of men to build temples for thine honour, and that thou thyself dost come to meet us, and to bless us, when we assemble together to partake of the Bread of Life. Make us, O Lord, to love the habitation of thy house, and the place where thine honour dwells; make it to be for us a place of peace and joy; and as we go back from thence to meet the trials of life, do thou O Lord, go with us by thy Spirit, that we may ever glorify thy name; through Jesus Christ our Lord.
Amen.

*Such further symbolical ornaments of the Sanctuary, as flowers (using the beautiful things of nature to beautify the place), Eucharistic lights (especially the two lights, reminders of the two Natures of our Lord), the seven lamps (see Rev. iv. 5), etc., even including the Cross as mentioned above, were not in use in America, nor were the Eucharistic vestments, when the Church in this country began its separate national existence; and since that time the Church has not legislated either for or against them. Their use in any parish, therefore, is left to be determined by considerations of diocesan or parochial expediency, and of common sense.

CHAPTER III.

The Christian Ministry

The celebration and administration of the Holy Communion evidently requires some leader or minister, properly commissioned to stand before God as the representative of the Congregation and also to administer to them the Bread of Life. In the "Ordinal" (which is bound up with the Prayer Book, and begins at p. 509), we may learn how the Church's Ministers are "Ordained," or receive their ministerial commissions. In the first rubric on that page we read thus: "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons."

DEACONS.—The Deacons comprise the lowest order, and in the present day most of the Deacons in our Church are young ministers who are preparing to be advanced to the Priesthood, that is, a man must serve as a Deacon for a year before being ordained as a Priest. Deacons are, therefore, assistant ministers, whose special duties are to teach the young, to care for the poor, and to assist the Priest in the administering of the Holy Communion; (see Pr. Bk. p. 512). They are also allowed to baptize (like S. Philip the Deacon in Acts viii), and to preach (like S. Stephen the Deacon in Acts vi, vii), if so licensed. Those who are Deacons may generally be recognized as such by the custom of wearing the "Stole" diagonally, hanging from one shoulder only, which signifies that they do not yet bear the whole burden of the yoke of the Ministry.

PRIESTS.—In order to celebrate the Holy Communion, however, a man must hold the Order of Priesthood.

This word "Priest" is the shortened form of the word "Presbyter," or "Elder." Christ is Himself the One great High Priest of all the world, as well as the One Sacrifice for sins. But He has given to men the "Ministry of reconciliation," and has honoured them by making them His "Ambassadors" (II Cor. v. 18-20); He has made them "Stewards of the Mysteries of God" (I Cor. iv. 1); He has committed human souls to their care (see Acts xx. 28); such, then, is the great Office of the Christian Priesthood. The special responsibility of the Priest is the pastoral charge of the "Parish" and the care of human souls; the highest functions of his office consist in the authority to celebrate the Holy Communion and to pronounce Absolution and the Benediction. But the Priest has no authority outside his own parish unless such is especially delegated to him, nor has he any authority to ordain others, or to lay on his hands as in Confirmation. There is one interesting exception to this latter rule, however, in the rubrical provision that when a Priest is ordained, the other Priests who are present shall join with the Bishop in the act of laying on of hands, though the Bishop alone speaks the words of commission (see Pr. Bk. page 522). The Bishop's laying on of hands would suffice, but in this case it is provided that he shall act also as the Head of his College of Presbyters.

BISHOPS.—According to the teaching of the New Testament and the usage of the historic Church, the authority to confirm, as well as the authority to ordain, belongs only to the office of the Bishop, and his responsibilities to-day, especially within the territory of his own "Diocese," while defined by the laws of the Church, are similar to those borne in the Apostolic Church, by the Twelve Apostles, whom Our Lord sent forth. And when a new Bishop is to be consecrated there must, in accordance with the uniform law of the Church since the Council of Nicaea, be at least three Bishops to unite in laying hands upon him and so in the conferring of the Apostolic Commission. The passing down of the Episcopate

from age to age is, therefore, like the weaving of a great net, at least three strands of which are knotted together at each new consecration. There is all the evidence that can reasonably be required that those strands reach back to include the Apostles themselves, whom Our Lord promised that He would "be with all the days, even to the end of the world." (S. Matt. xxviii. 20.)

The Bishops, however, belong, in one sense to the whole Church, and therefore, in America at least, the making of a new Bishop is really the act of the Church as a whole, through its representatives. The clergy and laity among whom a new Bishop is to exercise his office must first agree in the election of the man; and formal consent must be given both by a majority of the Bishops and also by a majority of the "Standing Committees" of the several Dioceses, thus representing the clergy and laity of the whole Church; and these facts must be certified by the "Presiding Bishop" to the three Bishops who are to act in laying hands upon him before the elected man can be consecrated as a Bishop.

One of the greatest needs of the Church at the present day is the demand for more new men of faith and self-consecration, to offer themselves for service in the Sacred Ministry, and to devote to that all important work every talent of mind and heart that has been given them. The need is greatest, and the work is probably hardest, in those parts of our own and of other lands where irreligion reigns, where the Word of God is least known and the Sacraments held in least esteem; and the call for volunteers to go out into the Mission field is becoming ever more insistent. Many parishes in city and country also offer splendid opportunities for the service of devoted women, and especially of such as have had the training that the Church can now give to those who desire to become Deaconesses. The Order of Deaconess may be traced to Apostolic times, but has only in recent years been revived.

THE LAWS OF THE CHURCH.

For the purpose of framing its laws and furthering its missionary work, the American Church, through its regularly appointed representatives, meets once in three years in "General Convention." This body and the United States Congress are formed upon very similar models. The fathers of the American Church, who framed its formal Constitution, at Christ Church, Philadelphia, in 1789, were in close sympathy with the ideals of those fathers of the Republic who two years earlier had framed the National Constitution in the old State House near by. Both bodies of men were guided by those principles of representative government which are as old as the liberties of the Anglo-Saxon race; and one notable feature of the Constitution of the American Branch of the Church was the restoration to the Laity of formal representation in the Church's councils, in accordance with the Scriptural precedent set by the First Council at Jerusalem (see Acts xv. 22, 23).

Thus the General Convention, like the American Congress, has two houses; the Bishops, now upward of 100 in number in America, meet by themselves in the House of Bishops, which may be compared with the American Senate; the deputies, four clergymen and four laymen from each diocese, comprise the House of Deputies, which may be compared with the National House of Representatives; and these two Houses must agree in order to enact any law. In some minor matters, also, each diocese, through its Diocesan Convention (which consists of its Bishop, all its clergy, and lay representatives from each parish), makes laws or "Canons," for its own government, just as each State in the Union can within certain limits, make its own laws by its State Legislature.

It should be noted, however, that the supreme law of the Church so far as concerns its worship is the Book of Common Prayer, and that changes in it, or in the Constitution, can only be made by the concurrent action of

two General Conventions, after being submitted also to the Diocesan Conventions for approval.

And as to the essence of the Church's Faith, that is set forth in the ancient Apostles' and Nicene Creeds, and belongs to the whole Christian World. Their history we shall glance at later; but they can neither be added to nor subtracted from by us, acting alone, without the forfeiting of our claim to be a true branch of the Holy Catholic Church.

We may now be prepared to examine, in its American form, the "Liturgy," or Service of the Holy Communion and to learn such lessons as it can teach us of the meaning of the Christian life, and the offering of acceptable worship to God revealed in Christ. This Service comes to us as an inheritance from earliest Christian days, enriched by the devotion of each age that has used it since Our Lord gave us the great command, "Do this, in remembrance of me." The Liturgy is ours to use and to prize, but not to destroy, for we also hold it in trust for the Christian ages to come.

A Prayer.

O HEAVENLY Father, Lord of the harvest, look with compassion we beseech thee on the multitudes in our own and in foreign lands that are scattered abroad as sheep having no shepherd. Have respect, we beseech thee, to our prayers, and send forth labourers into thine harvest. Fit and prepare them by thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure harness; and grant that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

CHAPTER IV.

The Titles of the Holy Communion

(221)

THE ORDER FOR THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

"ORDER" means "Form of service established by authority."

"ADMINISTRATION" is appropriate as referring to the distribution to the communicants, of the consecrated Elements.

This Sacrament is called the "LORD'S SUPPER," because it is the new and spiritual feast which, immediately after He had partaken of the Passover Supper for the last time, Our Lord appointed to take its place in the days to come. It is also called the "HOLY COMMUNION," because it is God's appointed way whereby we may have communion, or fellowship, with all the Holy Ones, visible and invisible; that is, fellowship with Himself, our Heavenly Father; with His dear Son, our Saviour; with the Holy Spirit, our Divine Comforter and Companion; with the holy angels that minister at His command; with our departed Christian friends who have gone before us, and fellowship with all the people on earth who are trying to live the life of faith.

Thus the Title itself gives us two of the most appropriate names for this highest act of Christian worship. One more name, which views it from yet another side, is also found in the Prayer Book, that is "THE HOLY EUCHARIST" (see Pr. Bk. page 554). This name "Euch-

arist" is of Greek origin and means "Thanksgiving," and it reminds us that the Holy Communion is always a service of joy and gratitude for our salvation—in fact that it is the very best way known on earth of celebrating the love and goodness of God. The root from which the word Eucharist comes is also found in this sense in the New Testament, where it is said that Our Lord "gave thanks" (S. Luke xxii. 17, 19), and where S. Paul speaks of the people responding with the "Amen at the giving of thanks" (see below page 59).

In the Roman Church the Holy Communion has for many centuries been called "The Mass." This name is of Latin origin and comes from "*Ite, missa est,*" either meaning "Go, the assembly is dismissed," or else "Depart; the Sacrifice has been sent up to God." We have still a reminder of the word in the Prayer Book, in the name "Christmas-Day." But as an authorized name for the Holy Communion "Mass" was dropped from the Prayer Book in 1552 and has never been reinstated; and since the authorized names are amply sufficient, and emphasize very important phases of the meaning of this Service, it is much better not to speak of the Holy Communion as "The Mass."

The word "Liturgy," which denotes a form of service for the Holy Communion, is derived from a Greek word, one that is found in the New Testament in this sense, and which means "A public work," or "A service for the people" (see the word "ministry" in Hebr. viii. 6). There are many liturgies whose origins are so ancient as to be lost in the obscurity of the days of the early persecutions, showing how early it was felt to be impossible to express the full rich meaning of the Holy Eucharist without adhering to a form of words chosen and prepared with utmost care. It is not unreasonable to think that parts of our liturgy as used today are even of

Apostolic origin. The ancient liturgies fall naturally into five classes, examples of each of which are still preserved, namely, the West Syrian, the East Syrian, the Alexandrian, the Gallican and the Roman. Some of the others are even older than the Roman liturgy; some are in Greek or other languages, and some in Latin. In England before the Reformation there were different liturgies in use, but the most prominent of them was that known as the "Sarum (Salisbury) Use." It was in Latin, and belonged to the Roman family of liturgies, but it differed from the liturgy used at Rome. It will remain for others to show if they can, that in simplicity, comprehensiveness and beauty the American Liturgy, which we are about to study, has ever been excelled by any other liturgy, in any language.

The present English liturgy, from which the American is immediately derived, has been practically unchanged since the beginning of the reign of Queen Elizabeth (1559) and indeed in most respects corresponds exactly with the form in the Second Prayer Book of Edward VI (1552). That was the second form prepared by Archbishop Cranmer, who was afterward burned at the stake at Oxford with Bishops Ridley and Latimer in 1556. Like the earlier English form in the Prayer Book of 1549, it is largely based on the old Latin "Sarum Use," but it shows in several ways the influence of the thought of the Continental Reformers, and that Archbishop Cranmer, whom we know to have been a man of wide reading, was familiar with some liturgy of the Gallican group.

In England, however, as even to this day, political complications have limited the freedom of the Church to give expression to Her best thought, and consequently several later attempts to revise the English Prayer Book failed. It was not, therefore, until the time when the American Church had been entirely separated from the State, after the Revolution, and had adopted its own Constitution, that any further opportunity came to im-

prove upon the form of the liturgy. Bishop Seabury, of Connecticut, the first American Bishop, had been acquainted when a young man, with the liturgy of the Scottish Episcopal Church, the form of which had been partly derived from the Greek (or West Syrian) "Liturgy of S. James." It was a feature of this and of all the earliest liturgies that the Presence of the Holy Spirit should be invoked upon the Elements after the Words of Institution had been narrated. Under the conflicting influences that produced the Prayer Book of 1552, this feature had been altogether omitted and the receiving of the Communion placed immediately after the Words of Institution. In 1789, through the influence of Bishop Seabury and others, this defect of the English office was therefore very successfully remedied, by the restoring to its ancient place of the Invocation of the Holy Spirit, as we have it now in America; and hence it is that the American Liturgy is not merely a translation of the Roman, nor even a copy of the English. While following the teaching of the English Reformation, it claims descent from three of the five groups of liturgies, the Roman, the Gallican and the West Syrian; and thus our "Prayer of Consecration" has been termed, not without reason, the "finished work of the English Reformation." Probably no other liturgy than this can make as strong a claim to be a compilation of that which is best in all the liturgies; and it was the first and only liturgy after the ancient models to assume its present form on American soil and under influences that were distinctly American.

CHAPTER V.

May I Come to the Holy Communion?

(221)

¶ If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table,

We have seen in Chapter I that the Holy Communion is the privilege of those who are in the covenant-relation with God. If, however, we are at heart rebellious against the obligations of the covenant, we have no right to claim the privilege, and the mere fact of our having been baptized and confirmed will but increase the sinfulness of such presumption. We must therefore make sure, however faulty our actual performances may have been, that we really desire to live up to our part of the covenant, before we presume to come.

The above rubrics define the minister's responsibility as to repelling persons from the Lord's Table. It is his duty to advise "open and notorious evil livers," whose coming forward would reasonably offend the congregation, and likewise those who have knowingly wronged their neighbours, to stay away; also those who allow malice or hatred to reign in their hearts; and when he so advises anyone he is obliged to report the facts to the Bishop "within fourteen days at the farthest."

But the real responsibility for the state of mind in which we come to the Lord's Table rests upon the individual conscience; and this means that we must "examine ourselves, and so eat of that Bread and drink of that Cup." Self-examination is, however, to be examination

until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

of ourselves, rather than examination of our sins. The Prayer Book carefully guards against the danger of mere morbid introspection by clearly stating, in the last answer of the Catechism (p. 272), the five principal points in regard to which we must examine ourselves, namely (1) "Whether they repent them truly of their former sins, (2) (are) steadfastly purposing to lead a new life; (3) have a lively faith in God's mercy through Christ, (4) with a thankful remembrance of His death; and (5) (whether they) be in charity with all men." To repent of our sins means that we are ready to acknowledge them before God, and that if the sins are against man we are ready also to acknowledge them before those we have wronged, and to seek for their forgiveness. True penitence always involves "bringing forth fruits meet for repentance" (S. Matt. iii. 8), and doing our best to make amends for the wrong, and the import of it is beautifully set forth in Hymn 595 of the Hymnal. The need of a "lively faith" and of a "thankful remembrance of the death of Christ" will sufficiently appear as we study the liturgy. "To be in charity" means that we are trying to treat all persons as we would like to be treated ourselves, and that we are not harboring any jealousy, malice, hatred or vindictiveness, even though we think, perhaps, that someone is doing or has done us an intentional harm (S. Matt. v. 43-48). Self-examination of this kind is "like weeding the garden so that the good plants may grow"—we must never forget the good seed which we are trying to cultivate.

By providing the two forms of warning that may be read on the Sunday before the Communion the Church takes further care that previous attention shall be given to a proper preparation. (The forms are printed

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he*

in Appendix A, pages 65-67.) The first and longer of the two warnings opens by emphasizing the purpose of the Sacrament and then the need of coming to it only in "the marriage-garment required by God in Holy Scripture," and finally lays stress upon these duties just referred to, of self-examination, confession of our sins, reconciliation with those we have offended, restitution for the harm we have done and forgiveness of those who have harmed us. Such an honest effort on our part as is there outlined, together with the preparatory part of the liturgy itself, should ordinarily suffice to assure us of the actual pardon of our sins. The Church has no compulsory private confessional that must be resorted to before receiving the Sacraments, other than our private confession of all our sins to God. But it is also at times both helpful and important to seek the personal counsel, advice and assurance of God's Minister, in order that we may really overcome sinful habits, dissolve doubts, deal with perplexities or other troublesome thoughts, restore and maintain happy relations with our neighbours, and keep ourselves in a fit state of mind and heart to be recipients of Divine grace. To give such counsel and assurance is one of the most important duties of the parish Priest; and anything that may be told him about one's self under such circumstances is told under the seal of a sacred confidence which he has no right to disregard. The need of occasionally seeking for such spiritual counsel and for the assurance of Divine forgiveness is clearly set forth in the concluding paragraph of that same first warning (see page 66, or Pr. Bk. p. 241).

The second of these warnings (see page 66), is in a more severe tone, namely that of an urgent and insistent

himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.

plea not to neglect or treat lightly the privilege of the Holy Communion. It makes short work of the excuses that keep people away, and is based largely on the Parable of the Great Supper (S. Luke xiv. 16-24). Christians of our day need to hear it more often than they do.

When either of these warnings is read, it comes after the Creed; they are solemn enough both against those who neglect and against those who come without repentance. But still we may remember that what is primarily required is our sense of the need of God's grace and our willingness to receive it in God's own way. And when that willingness and humility are surely there, we may further remember for our comfort that the invitation is extended to the poor, the weary, the sick, the tempted, the troubled, the sinful and the wandering, quite as directly as it is to those who are well-to-do and to those who are already prospering and happy in the Christian life. In this sense the Church of Christ knows no such thing as "close Communion."

Many communicants stand ready to testify to the special blessings that await those who go forth frequently, and in the peace and quiet of the early morning of the Lord's Day, to meet their Lord at His Table.

CHAPTER VI.

The Opening of the Liturgy

(221)

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

A. The Eucharistic Litany

"*The Minister.*" Notice that the person who "officiates" is called by this general term, until the time of the Offertory, but that after that point the name *Priest* is used instead; a Deacon may conduct the service up to that point, but after that only one who holds the Order of Priesthood.

"*Shall say.*" It appears to be the intention of this rubric that the minister alone shall say the Lord's Prayer in this place, including the "Amen" at the end. The explanation is that this occurrence of the Lord's Prayer, together with the Collect for Purity which follows, were originally part of a private devotional office which the Priest, according to the Sarum Use, said before he entered the Chancel. Except for this fact it is improbable that the Lord's Prayer would be found in this place, for the Lord's Prayer essentially belonging to the liturgy, as it also belongs to every other office of the Prayer Book, is that occurrence of it after the Communion. It has been the opinion of many, including Bishop White and Bishop Seabury, our first two American Bishops,

OUR Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse distinctly THE TEN COMMANDMENTS; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

that this first occurrence of the Lord's Prayer had best be regarded as an exception to the rubric on p. 5*.

"Deliver us from evil." The Lord's Prayer occurs twice in the Bible, namely in S. Matt. vi. 9-13 and in S. Luke xi. 2-4. In the former case, but not in the latter, it contains the familiar words of the doxology, "For thine is the Kingdom," etc. In the Prayer Book use it only has the doxology when it occurs in a distinctly joyful connection, for instance on pages 5, 20 and 237. The opening of the liturgy is clearly penitential in character, and so the Lord's Prayer here is in the briefer form. (See further, Appendix E, page 74.)

"*The Collect*" is known as "The Collect for Purity"; it is said by the minister, but the people make it their own by saying *Amen* at the end; the *Amen* printed in Italic type, as here, always indicates a response made by the people to words of prayer spoken by the minister. This Collect is very old—probably 1600 years at the least; it is found in Latin in the old Use of Sarum, but is not in the Roman liturgy.

* See the Rev. Dr. Samuel Hart's book (1910), "The Book of Common Prayer," p. 171.

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But Note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.*

Minister.

GOD spake these words, and said: I am the LORD thy God; Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(For the sake of brevity the rest of the Decalogue is not printed here.)

¶ *Then the Minister may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

THE TEN COMMANDMENTS.—The Sarum Use and other ancient liturgies contained, at about this point, the “KYRIE,” or “*Kyrie eleison me*,” (meaning “Lord have mercy upon me”) nine times repeated. It was only at the Reformation (1552) that for the first time the Ten Commandments were made a part of the liturgy, and read alternately with the “Kyries,” and this usage is, today, confined to the Anglican Communion. They introduce, however, a very appropriate Old Testament feature, and are of special value in this connection because they build the structure of our highest religious worship upon the great and permanent foundation of all morals.

The Catechism (Pr. Bk. page 269) sums up for us the practical meaning of the Ten Commandments and of Our Lord’s Summary of the Law, under the two heads of “My duty towards God” and “My duty towards my neighbour.” Some further suggestions for teaching purposes may be found below, in Appendix B on p. 67.

THE SUMMARY OF THE LAW, as a part of the liturgy, is an American feature, first introduced in 1790. The

¶ *Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.
Christ, have mercy upon us.
 Lord, have mercy upon us.

¶ *Then the Minister may say,*

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall be said the COLLECT OF THE DAY. And immediately after the Collect the Minister shall read the EPISTLE, saying, The*

responses that follow it when the Commandments are omitted are another form of "Kyrie," and are often called the "Lesser Litany."

"*Then the Minister,*" etc. The prayer which is thus introduced is called the "General Collect," as distinguished from the special "Collect for the Day." It continues the penitential tone of the Kyrie, and is also found in the Confirmation Office (Pr. Bk. p. 276). At this point in the liturgy, however, the tone changes to one of reassurance and promise.

B. The Message of the Christian Year

There have been, from the very earliest times, portions of the liturgy which change to correspond with the seasons of the Christian Year; indeed, the custom of associating the several parts of God's message to man with the varying seasons dates from Old Testament times. Thus it is that for many centuries each Sunday and Holy Day has had a special prayer of its own, called the "Collect," and also two passages of Scripture selected for use on that day in connection with the liturgy, and known respectively as the "Epistle" and the "Holy Gospel." For an analysis of the Christian Year see Appendix C, page 69.

Epistle [or The portion of Scripture appointed for the Epistle] is written in the — Chapter of —, beginning at the — Verse. *And the Epistle ended, he shall say, Here endeth the Epistle. Then, the People all standing up, shall he read the GOSPEL, saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.*

THE COLLECT OF THE DAY is so called because it collects or gathers up into the form of a prayer the special teaching of that day. Many different ages have contributed to that rich collection of devotional forms which we have in the collects of the Prayer Book; a majority of them are translations of Latin forms, in many cases thirteen centuries old or older; and in the case of those collects which are brief and terse this fact can generally be taken for granted. Reformation and post-Reformation authors, however, added a number of beautiful ones to the collection. Archbishop Cranmer's contributions include six of the Sunday collects, namely the first two in Advent, Quinquagesima, the First in Lent, and the first two after Easter; while the days of the Savoy Conference (1661) added, probably from the pen of the once exiled Cosin, Bishop of Durham, those for the Third Sunday in Advent, S. Stephen's Day, the Sixth after Epiphany and Easter Even. An examination will show that the references to the words of Scripture in these later collects are more distinct than in the older translations, this fact being a reminder of the eagerness with which the Bible was then being read by all classes of people.

THE EPISTLES are taken from the Epistles or letters of the New Testament, or, in a few cases and for special reasons, from the Book of the Acts, the Revelation of S. John, or the Old Testament Prophets. The HOLY GOSPEL is always selected from one of the four Gospel-records of the Life of Our Lord, S. Matthew, S. Mark, S. Luke or S. John, which tell us of what "God has spoken unto us by His Son." Notice that when we say "THE HOLY GOSPEL," we mean the special Gospel-passage appointed

¶ *Here shall be said or sung,*
Glory be to Thee, O Lord.

for that day. The whole Gospel-record is "holy," of course, but to use the word every time we name one of the Four Gospels of the New Testament is needless, and unauthorized. The selection of the Epistles and Gospels, very nearly as we have them today, can be traced back at least to the time of St. Jerome, who died in the year 420 A. D.

The congregation is kneeling, of course, when the Collect is said. We then rise and take our seats to listen to the reading of the Epistle; and when the Holy Gospel is announced we immediately rise and stand, according to a very ancient custom, as a mark of greater respect for that more direct message of good tidings through Christ. The response "Glory be to thee, O Lord," is called the "*Gloria Tibi*." In some churches it is a custom to sing, after the reading of the Gospel is ended, "Thanks be to thee, O Christ." This latter response is not authorized either by the English or by the American Prayer Book, but it exactly expresses the thought that ought to be in our hearts at that point, for the Holy Gospel is God's gracious answer to our prayers for mercy just offered in the Kyries and the collects.

CHAPTER VII.

The Offering of Our Faith

(224)

¶ *Upon the Sundays and other Holy-days, (though there be no Sermon or Communion,) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing. [This rubric is on page 240.]*

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.*

Thus far we have been listening to the summons to that great act of worship which the liturgy calls upon us to make. This single act of worship is in three parts, three ascending steps. The first part may be called "The Offering of our Faith"; and it will only have been completed when we shall have recited the Creed, presented our offerings, and offered the intercessions in the "Prayer for the Church Militant." In the midst of it, however, the rubrics provide for the Sermon, which may be both preceded and followed by a hymn (see Pr. Bk. page viii of the introduction); and when the Communion is not to be celebrated, the presentation of the offerings and the closing prayer and Blessing form a termination for the Morning Service.

THE CREEDS.—The Christian Faith is set forth for us in two forms, known respectively as "The Apostles' Creed" and "The Nicene Creed." They are really but different statements of one and the same Faith, namely that Faith which is implied in the words of Baptism, "In the Name of the Father, and of the Son, and of the Holy

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made; Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with

Ghost." The shorter, or Apostles' Creed, is the form referred to in the office for Baptism, and generally used in the daily services. Its statements may be found almost word for word in the New Testament.

THE NICENE CREED is the form generally used in the liturgy, and the rubric above requires that it must be used on the five great festivals. The first two paragraphs of this Creed, including the words "And I believe in the Holy Ghost," were framed as we have them at the Council of Nicaea (in Asia Minor) in 325 A. D., and were put forth, not in any sense as a new faith, but as a statement of what the true Faith was, as then held in all parts of the world; it was a statement evidently needed at that time, because some people had denied that Christ was God and others had denied that He was Man. In the half century that followed, this Nicene Creed proved the battle-ground of the fiercest struggle between belief and unbelief which the Christian world has ever witnessed, the famous Arian conflict, in which the great Athanasius, Bishop of Alexandria, was the unfailing champion of the true Faith, though for awhile he contended almost single-handed. But by the year 381 A. D. the battle was won, and in that year the Second General Council, held at Constantinople, reaffirmed the Creed of

the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

Nicaea. The rest of the third paragraph was then added as we have it, excepting only the words "and the Son" after the words "Who proceedeth from the Father."* With the exception of those words the Nicene Creed is beyond question the Faith of the Holy Catholic Church, since it is professed alike by the Eastern Church, the Roman Church, and our own, as well as by the "Old Catholics" of Europe (who threw off the yoke of the Papacy in 1870), and by most Protestant bodies of Christians.

As a part of the liturgy, the Nicene Creed is our act of loyalty and love towards God's revealed truth, and we ought to rejoice and be filled with zeal because we too are privileged to confess before men the ancient Faith of the martyrs. We naturally stand when we recite it, as being ready to defend our Faith with our life, and to follow where it shall lead us. Also, in accordance with a custom well nigh universal, and one which may claim the warrant of Philippians ii. 10, 11, we should reverently bow the head at the mention of the Name of Jesus, especially when, as in the Creed, we acknowledge His Divinity and confess Him as Lord.†

* The words "and the Son," as referred to above, were unfortunately added later still, and were a chief doctrinal cause of the schism between the Greek and the Roman Churches. This schism may be dated from the mutual sentences of excommunication pronounced by the Bishops of Rome and of Constantinople in the year 863 A. D., a complete separation resulting in 1052 A. D. The words were never accepted by the whole Christian world, as the rest of the Nicene Creed has been, but are found in that form of it which we have inherited as one of the Western Branches of the Church.

† Another custom, which is followed by some, is that of kneeling for a moment, during the Nicene Creed, when the words

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.*

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient. And Note, That these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.*

At the same time it is necessary to try to understand and to mean every word we say, especially in reciting the Creed. The service which God requires of us is a "reasonable service," that is, one which includes the homage of our reason. The Church does not ask us to believe, as a part of our Christian Faith, anything that cannot be proved from the Bible (See Article VI, P. B. pages 557-558). We have a right, and therefore it is our duty, to know what we believe and why we believe it, and to that end to examine for ourselves the ample Scriptural evidence on which the Creed is based. An analysis of the contents of the Nicene Creed will be found in Appendix D, page 72.

It is after the Creed (or after the Holy Gospel if the Creed is omitted), that the warnings for coming to the Communion on some future occasion are introduced, as already referred to (see pages 30 and 31, and Appendix A), and then other notices may be given. "*The Banns of Matrimony*" refer to the old custom, now fallen into disuse, of announcing to the Congregation the names of persons intending to be married.

"*Then shall follow the Sermon.*" This is the only formal provision for a sermon made in the Prayer Book, excepting in some special cases, such as the offices for Ordination. The Church regards sermons as being im-

"And was made man" are being said or sung. This is intended as a reverent recognition of the glorious Mystery of the Incarnation. The Prayer Book, however, gives no direction as to either of the customs here mentioned.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

(Twenty-three other sentences are here omitted.)

All things comè of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

portant, but not as being the only important part of Divine worship. We should never, therefore, speak of going to service as if we were merely going "to hear someone preach." It is God that we go to meet, and for Whose message we should listen, and not a mere human speaker. From the position of the Sermon in the liturgy it would appear that it is intended to be an interpretation of the Scripture passages just read, or of the Faith just professed; but the Church does not really place any limitations upon the use of sermons and instructions, by Her authorized ministers.

THE OFFERTORY.—By this term is meant, not the taking of the collection, nor the singing of a hymn or anthem, but the reading of the *Sentences*, and the presenting to God of the Offerings received and of the Bread and Wine for the Holy Communion. The *Sentences* themselves will repay study. The first six deal with almsgiving generally; the next five apply to one great object of the Offerings, namely the support of the clergy; the eleven following refer to the other great purpose, the relief of the poor; the last four, taken from the Old Testament, were added in 1892 to the American Prayer Book. The first two of these set forth the duty of giving as defined under the Law; the last two express the loyal acceptance by ourselves of that duty.

We have now come to that part of the liturgy which

¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

¶ *Then shall the Priest say,*

Let us pray for the whole state of Christ's Church militant.

may be rendered only by one who holds the Order of Priesthood, and which also brings the Holy Table or Altar directly into use. Notice that the word "Minister" is used in the rubric preceding the Sentences, while the word "Priest" is used in the rubric that follows them and tells of the presenting of the Offerings on the Holy Table, that action being one which naturally belongs to the Priesthood. When we thus place the Bread and the Wine on the Holy Table, we regard them as gifts of God's bounty which we bring to Him in order that He may bless them and give them back to us as our heavenly Food. A most interesting parallel case occurred on the shore of the Lake of Galilee (S. John xxi: 10-13), where the heavenly banquet was provided but was regarded as incomplete until the Apostles had added to it the first fruits of their night's fishing.

If persons are not intending to remain for the Celebration of the Holy Communion, the best time to withdraw is immediately after the presentation of the Offerings. The singing of a hymn of sufficient length at that point would help to cover the regrettable confusion which such a movement makes. But no one should willingly miss the Benediction, and unless obliged to leave it is best to remain reverently in one's place, even if not prepared to come forward among the "partakers of that Holy Table."

THE PRAYER FOR THE CHURCH.—A prayer of Intercession for others has always been a feature of the liturgies; and when we know that Christ is pleading for us

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and accord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart

** If there be no alms or oblations, then shall the words [to accept our alms and oblations, and] be left unsaid.*

in Heaven, the appropriateness of our remembering before the Throne those who are our fellow-members of the Church Militant, or those for whom we are concerned and anxious, and indeed all those we love, is sufficiently evident. In some of the liturgies, as in the Roman, the principal intercessions come later in connection with the Prayer of Consecration. But in the English Prayer Book of 1552 that arrangement was abandoned, and the principal prayer of Intercession was put where we now have it, that is, immediately after the Offertory, as it is in the Gallican class of liturgies. The mention of our "Alms and oblations," which are still lying on the Holy Table at this time, together with (or rather, including) the Bread and the Wine, and the solemn offering of them all to God by the Priest in the opening words of this prayer, make a very close connection between it and the Creed and Offertory. This mention, together with the Offertory Sentences, corresponds with "The First Oblation" in the ancient liturgies. The intercessions for others are themselves an offering of our faith, our hope and our love.

and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

We pray, therefore, for the unity of the Universal Church, for all Christian Rulers, Christian Ministers, and Christian people; especially for the Congregation then present and for those who are sick or in trouble; and finally we remember before God all the faithful departed, and ask for our reunion with them in God's Heavenly Kingdom. (See also the prayer in the Burial Office, Prayer Book, page 300.) The mention of the saints by name was left out of the liturgy in 1549, and the special prayer for the King of England was of course left out in the American revision; but the thoughts that are now contained in our "Prayer for the Church Militant" can all be traced back to the early liturgies.

CHAPTER VIII.

The Offering of Our Praise

(229,230)

¶ *At the time of the Celebration of the Communion, the Priest shall say this Exhortation. But Note, That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge there yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miser-

The second step in our great act of Eucharistic worship, which we now prepare to ascend, has been well called "The Offering of our Praise;" and this climax is reached, as we shall see, in the great SANCTUS HYMN. It is at this point that the Church shows Her most anxious care that those who approach the Lord's Table shall do so only in the right state of mind.

"Dearly beloved in the Lord." This EXHORTATION, which is to be used each month, is probably of early English origin and, together with that which follows, forms "a truly wonderful admixture of grave warning and tender encouragement," in which there is again insist-

able sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

ence both upon the duty of the Eucharistic expression of our gratitude to God, and also upon the preparation of the heart by a true repentance. The people stand to hear this, as in the case of all the other exhortations, and also for the INVITATION which follows. But when the Invitation alone is used (as generally is the case at an early morning Eucharist), since it follows at once the Prayer for the Church Militant, and is followed by the Confession, there is no need of rising from our knees.

We have now reached the beautiful PREPARATORY OFFICE, the introduction of which was intended partly as a substitute for the practice of compulsory confession that had grown up in the middle ages. It was derived by Archbishop Cranmer from various sources, some of them ancient, and some belonging to the Continental Reformation, and consists of the INVITATION, the GENERAL CONFESSION, the PRAYER OF ABSOLUTION, and the COMFORTABLE WORDS. This was the first part of the liturgy written in English, and was put forth in 1548, to be used after the Latin Prayer of Consecration, in

¶ Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

order to prepare the Communicants for receiving the Sacrament. It was similarly placed in the First English Prayer Book, but in 1552 was removed to its present position before the SANCTUS. The change was a wise one, for that great "Sacrifice," which we are "not worthy to offer," includes the whole Prayer of Consecration, as well as the actual receiving of the Elements.

THE INVITATION.—The Church now regards those present as intending to receive, and so when the Priest addresses to them the final welcome it is limited only by those conditions named in the Catechism, which have been already referred to. (See page 29). The words "Draw near with faith" were originally intended to be understood literally, those who were about to receive moving forward at this point, in some churches even advancing from the Nave into the Choir. But before we finally draw near we must first acknowledge our common lot, Priest and People alike, as sinners before God, in

THE GENERAL CONFESSION.—It is sin which hides the glory of God; hence the sin must be removed before we can realize that glory. This form of Confession is more fervent than that in the Daily Offices, (Pr. Bk., page 4.) It expresses the very deepest sorrow for sin, covering all sins of thought, word and deed, recognizing

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

that by them God is offended, and calling upon God for mercy and forgiveness, for Christ's sake. It takes for granted that we have already thought about our sins in private self-examination, and that we are now honestly seeking for their forgiveness through the Blood of Christ. It is evident that the thoughts of each worshipper should be upon his own sins, and not upon his neighbours.

THE ABSOLUTION, which naturally follows, is the shorter of the two forms of Absolution in the American Prayer Book, and is an actual, though conditional, forgiveness of the sins of those who have just confessed them before God, for the pronouncing of which His ministers have received both power and commandment. It is a real remission of all sins confessed in penitence and faith, and not merely a declaration of the general principle that God forgives the sins that are repented of. The Absolution may, of course, only be spoken by a Priest (or by the Bishop if present), since it is to the Order of the Priesthood that the Church has handed down, in the words "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," the com-

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

mission which Our Lord gave on Easter Day. (See Pr. Bk., page 522; S. John xx. 22, 23; and page 20.) Whatever the practical meaning of these words of Christ in present-day life, we may be assured that there is no body of men now living with a better title to that Office than those who have been so commissioned by our branch of the Holy Catholic Church. If our repentance, our faith and our purpose are sincere, the Absolution should be all that we need to assure us that the "way into the Holiest" is now open before us.

THE COMFORTABLE WORDS.—But that assurance which we have heard from the Church is yet further reinforced from the Scriptures, in fourfold testimony; first the double testimony of Christ, that He bids us come, and that Everlasting Life is ours through faith in Him; then the testimony of S. Paul, that Christ is truly the Saviour of sinners; and finally the testimony of S. John, that we have in Christ a sufficient Sacrifice for sins, and also an Advocate before the Throne. We owe the suggestion for the use of these Words to the Continental Reformers. After this assurance further words of testimony from any source would be superfluous, and we ought now to be ready to rise to the high level of Praise to God. This uplifting part of our worship is found in every known early liturgy, in words almost identical.

THE "SURSUM CORDA."—It is certainly for sixteen centuries and a half that the Priest has said or sung at this point "*Sursum Corda*," or its English equivalent "Lift up your hearts;" and that the loyal worshippers have responded "We lift them up unto the Lord." For

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden ^{*These words} duty, that we should at all times, and in [Holy Father] all places, give thanks unto thee, O Lord, *must be omitted* [*Holy Father,] Almighty, Everlasting God. *on Trinity-Sunday.*

¶ *Here shall follow the PROPER PREFACE, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

almost as long a time we know that the other versicle and response have followed, so that the incitement to the great Offering of Praise has ever been responsive; indeed a tradition not unreasonable assigns the origin of this part of the liturgy to the Apostles themselves.

"*It is very meet,*" etc., is known as the PREFACE; and then on the five great Festivals, Christmas-day, Easter-day, Ascension-day, Whitsunday and Trinity Sunday (and, except in the last case, also on the days following the Festival itself), comes the PROPER PREFACE, reminding us of the special reason for giving thanks at that season. Some Western forms of the liturgy provide Proper Prefaces for every Sunday of the year, but at the Reformation (1549), the Church omitted all except these five, thus marking off those great Festivals as in a class by themselves.

For the sake of compactness, the Proper Prefaces are not printed in the text above, but they may be found in Appendix C, page 69. Of the six forms in the American Prayer Book those for Easter-day, Ascension-day and the first of the two for Trinity Sunday are translations of ancient Latin forms, while those for Christmas-day and Whitsunday were composed in 1549, probably by Archbishop Cranmer. The second form for Trinity Sunday is of American origin, first appearing in 1790,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: ¶ *Priest and People.*
 Glory be to thee, O Lord Most High. Amen.

but because of the majestic fullness of the first form the second is seldom used.

THE SANCTUS.—The mention of the Angels which opens the SANCTUS is very ancient, reminding us that human beings, however many or few in numbers, are not alone in singing God's praises; and then all, Priest, Choir and People, join in singing the great everlasting Hymn of Praise. It is the hymn which Isaiah (Chapter vi., 3) heard the Seraphim crying one to another, and that S. John (Rev. iv. 8-11) heard all creation joining in, and the representatives of faithful humanity responding to. In this Hymn the second part of our worship reaches its climax; when we can indeed realize the uplifting power of it, we shall have learned something of what worship really means, in Heaven, and on earth. How can merely human words of piety or of praise be thought of for a moment as in the same class with that Eternal Song?

But this wonderful liturgy has even greater riches yet in store for us. For, to use the words of one of our Hymns (No. 553), there is

"A song which even angels
 Can never, never sing;
 They know not Christ as Saviour
 But worship Him as King."

That song is the Song of the Redeemed, the "Song of Moses and the Lamb."

CHAPTER IX.

The Offering of Self-Consecration

(234)

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

We are now mounting the third step in our worship, where we are to share the highest spiritual privilege offered to man on earth, namely, that of uniting the entire consecration of our own lives to God's service with the One perfect and accepted Sacrifice of Our Lord. Our aim is implicit obedience to the expressed will of Christ, as interpreted by the Church; our purpose the renewal of the covenant with God, by participation in the Life of His Son our Saviour, given for us and now also given to us.*

THE PRAYER OF HUMBLE ACCESS, which received its present form at the Reformation though it has close

* A most interesting study of the origins of such a thought as this is found in "The Blood Covenant," by the late Rev. Dr. H. Clay Trumbull, the author also of "Friendship the Master-Passion." Though rather diffusely written, these remarkable books throw much side light upon the meaning of the Eucharist, the full significance of which seems to be the one truth needed to make their joint argument complete.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

parallels in the Greek liturgies, may be regarded as "a sort of parenthesis," and yet a most appropriate one; no more fitting time than this could be chosen for adopting as our own the thought first expressed by the Syrophœnician woman with her wonderful faith. (S. Mark vii. 27, 28.) But still we dare not now hesitate to go forward, for we have listened to Christ's own invitation to follow Him into the Holy Place, even through the shadows of Good Friday into the joy of the Easter triumph.

THE PRAYER OF CONSECRATION.—It is for the Great Prayer which we have now reached that all thus far has been but preparing the way; for by it, through the Presence and Operation of the Holy Spirit, our gifts of bread and wine are to be given back to us as the Bread and Wine of Life.

This prayer then, with the Communion which is to follow, gathers up into itself all that is highest, most spiritual and permanent, of that institution of sacrifice which is as old as the days of Cain and Abel. A study of the ancient liturgies shows that from earliest Christian times the Eucharist was regarded as the *sacrificial* commemoration of the Death of Christ, and among modern writers perhaps none have been more earnestly insistent upon this truth than John and Charles Wesley.* But, even as this prayer makes clear, there is in history One only Sacrifice efficient to take away sins, namely, that Sin-Offering completed once for all on the Cross of Calvary. It is to be remembered that in the old Jewish worship the "Sin-offering," the "Burnt offering," and the

* See "Hymns on the Lord's Supper," by J. and C. Wesley, for instance, as quoted by Dr. G. H. S. Walpole (now Bishop) in "The Eucharistic Offering," page 72.

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.*

"Peace-offering" were separate and distinct institutions, with quite different symbolical meanings, and that the sacrifice of the Passover Lamb was clearly one of the Peace-offerings, and not a Sin-offering. Our Christian Sacrifice, therefore, belongs to the same class; it too is a "Peace-offering," and a "Sacrifice of Praise and Thanksgiving;" it also, like the Passover again, is a *feast upon a sacrifice*, the symbols of which are the consecrated Bread and Wine, as well as a service of Memorial and a means of grace.

Eucharistic praise, then, is the central thought of this whole prayer, as indeed of the entire liturgy. And so it opens with words of praise to God our Heavenly Father, for the gift of His Son "to suffer death upon the Cross for our redemption," for the "full, perfect, and sufficient sacrifice" for sins which He made there, and also for this Memorial "of that His precious death and sacrifice" which we are about to make.

Then immediately follows the narration of what

WHEREFORE, O Lord and heavenly Father, according to the institution of *The Oblation.*
thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Christ did and commanded on the night of His betrayal, the Priest, as instructed by the rubrics at the side, imitating each action of Our Lord as he narrates it, and symbolically doing the same thing.* In this way the Priest sets apart this Bread and Wine forever, to be used for nothing else but for the Sacrament. But notice that the American Liturgy does not teach that the act of consecration is completed until after the Oblation and Invocation which follow; this is an important point, and of much interest. (See pages 27, 57, 58, and Appendix F.)

THE OBLATION, the second paragraph of the great Prayer, is the solemn offering to God of our Memorial of Christ's Death. Notice its careful statement of our purpose, in keeping this service, to follow the command of Christ, and with these gifts now designated for that use alone, to "Celebrate and make" the Memorial which He commanded. The word "Memorial," or "Remembrance," which Christ Himself used, is distinctly a sacrificial word, familiar to the Apostles from old Jewish usage; it implies something much more than the mere act of reminding ourselves, for it involves both the thought of witnessing to our Faith before an unbelieving world, and also the thought of "putting God in mind," or of pleading before God. And the words of the liturgy make

* The New Testament gives us four accounts of what Christ said and did, namely, those in St. Matt. xxvi, 26-29; St. Mark xiv. 22-25; St. Luke xxii. 17-20, and I. Cor. xi. 23-26. The narration in our Liturgy follows very closely the words as recorded by St. Luke and in I Corinthians.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

The Invocation.

clear what it is that we plead before God, namely, not only "His blessed passion and precious death," but also His "mighty resurrection and glorious ascension;" and the Oblation closes with a further expression of "most hearty thanks" for all that it means to us.

THE INVOCATION, which forms the third paragraph, is an especially interesting feature of our American Liturgy, since it marks the restoration to this place in the service (that is, after the Elements are finally set apart) of the prayer for the presence and operation of the Holy Spirit, which is a marked feature of all the early liturgies. Unfortunately (as is now generally acknowledged) at the English revision in 1552 both the Oblation and also the Invocation in this place were entirely omitted, there only being left in their stead a very weak form of invocation before the Words of Institution. Today, therefore, in the English Liturgy, the Communion follows immediately after the Words of Institution, and this is sometimes interpreted as meaning that the mere repetition of those Words by the Priest is all that is required to make the Sacrament effective. But on the other hand we confess our faith that it is "The Holy Ghost, the Lord," who is also "the Giver of Life;" the Catechism teaches that it is "spiritually" that the Body and Blood of Christ are to be "taken and received" in the Sacrament (Pr. Bk., bottom of page 271), which must mean through the presence and operation of the Holy Spirit; and Our Lord teaches us (S. Luke xi: 13) that it is "to them that ask (the Heavenly Father for) Him," that the Holy Spirit is given. There seems, therefore, to be no possible question of the fitness and the value of restoring

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy

the Invocation to its ancient place in the liturgy, as we have now had it, in America, for nearly a century and a quarter. (See Appendix F, page 76.)

Notice that in our Liturgy, after the Words of Institution have been spoken, the Elements are still referred to as "These thy gifts and creatures of bread and wine;" and that it is as such that the Divine Presence is invoked upon them, that thereby we, receiving them in obedience and faith, may become partakers of that "most blessed Body and Blood" of Christ, which He says are the true life-giving Food and Drink of the soul. (See S. John vi: 50-55, 58.) If then we are faithful in the use of that Heavenly Food, we have Christ's own word for it that thereby we shall live forever.

The Consecrated Elements being now ready for our use we ask God, in this final paragraph of the Great Prayer, to "Accept this, our sacrifice of praise and thanksgiving," granting us remission of our sins and all other benefits of the passion of Christ. And to this Offering of Himself, we venture to add the offering of "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice" to God. We intercede for our fellow-communicants also, and ask for God's benediction and for our incorporation with Him. Not forgetting our constant unworthiness, we yet ask that our Service may be accepted, through the merits of Christ; and we close the Prayer of Consecration, as we began it, with words of Eucharistic praise to Christ our Saviour, now enthroned in the glory of the Father. How wonderfully evangeli-

Son Jesus Christ, be filled with thy grace and heavenly benediction, and make one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

cal it is! How different from that conception of worship which regards the minister's or Priest's office as one either of intellectual or spiritual isolation, and the Congregation as only passively receptive!

THE GREAT AMEN.—The Priest has indeed been fulfilling his high office, but he has been standing before God also as the spokesman of each single worshipper. And so it is that every worshipper must now make the Priest's prayer his own, by saying, aloud and clearly, the "Amen at his giving of thanks." It is as old as the time of S. Paul, and is referred to by him in I Cor. xiv. 16, the word which he uses there for "giving of thanks" being the same as the word "Eucharist." Underline that particular "*Amen*" in your Prayer Book, and never forget to join in it.

CHAPTER X.

The Communion and Post-Communion

(236, 237)

¶ *Here may be sung a Hymn.*

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The hymn sung at this point may fitly be expressive either of penitence, of intercession or of praise. The use of the "Agnus Dei" at this point is of ancient origin.

The Priest then receives the Communion in both kinds himself, and thereupon offers it to the other clergy in the Sanctuary, and afterward to the choir and congregation, who come forward in turn and kneel at the Altar-rail to receive it. Kneeling for this purpose is the general custom of the Western Church; in the Eastern Church the rule is to stand instead; but in ancient days no one sat to receive the Holy Communion, unless it was the Pope.

This act of obedience then, together with the prayer just offered, forms the final climax of our solemn approach into the presence of God. The Church has no rule requiring fasting communion; but when circumstances permit there is surely a fitness in receiving the Spiritual Food as the first food of the day.

¶ *And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

"The Body of Our Lord."—The words spoken to the communicant when the separate Elements are administered have an interesting history. The earliest recorded forms were "The Body of Christ," and "The Blood of Christ," to which in both cases the communicant answered "*Amen*." About the year 600 A. D. the forms were "The Body of our Lord Jesus Christ preserve thy soul," and "The Blood of our Lord Jesus Christ preserve thy soul." Some two centuries later we find the words "unto everlasting life," and later still the words "which was given for thee." A famous Roman authority, Cardinal Bona, acknowledges that "always, everywhere, from the very first foundation of the Church to the Twelfth Century, the faithful always communicated under the species of bread and wine." It was only the dogma of Transsubstantiation that made possible the teaching that communion in one kind was sufficient for the laity, and this was one of the most evident abuses corrected by the Reformation.

With the English Prayer Book of 1549 (indeed even in the previous year) came the immediate restoration of communion in both kinds, with the use of the two forms of words just indicated. Three years later, in 1552, the Protestant influences caused these forms to be discarded, and the second paragraphs of the present forms to be

¶ *Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, who art in Heaven, hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting king-

substituted for them; but finally, in 1559, at the opening of the reign of Queen Elizabeth, in order to please all parties, the two forms, the ancient and the Protestant ones, were united as we have them at present.

"If the consecrated Bread and Wine." Notice this rubrical provision that even when it is necessary to consecrate an additional supply of the Elements, the Words of Institution are not regarded as sufficient, but the Prayer of Consecration must be used as far as the end of the Invocation.

"Our Father." After the Communion comes immediately the Lord's Prayer which properly belongs to the liturgy, and which now is ordered to be said both by the Priest and by the people; it has the doxology attached to it, because now the note of thankfulness and praise rules the service entirely.*

"We most heartily thank thee." This beautiful Thanksgiving is partly derived from ancient sources, and partly from the Continental Reformers, and dates in its present form from 1549. Notice that the Sacrament is

* See Appendix E, page 74.

dom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, all standing, Gloria in excelsis; or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

here spoken of as an "Assurance of God's favour," and how certain the language is which speaks of our membership in "the mystical Body of Christ, which is the blessed company of all faithful people," and of our inheritance in the Kingdom; (compare the Catechism, second answer page 266, and answer, page 270, to the Question "What meanest thou," etc.).

"Glory be to God on high." This very ancient hymn, known as the "GLORIA IN EXCELSIS," has been printed in this place in the liturgy since 1552, and can be traced back to the year 450 A. D., or earlier. It opens with the song of the angels at Bethlehem on the night of the Nativity, beautifully combining with it the thought of the "Lamb of God which taketh away the sins of the world" (*Agnus Dei*); and it closes with another triumphant ascription of praise and glory to Our Lord on His Throne. Thus, standing at the end of the Service, it helps to make our liturgy "in the element of thanksgiv-

¶ *Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

ing, superior to any other communion office used on earth."

"The Peace of God." A final prayer may follow the Gloria in Excelsis, mentioning some special need, or perhaps remembering again those who have passed from our sight "in the Communion of the Catholic Church," and then the liturgy closes with the form of Benediction which is peculiar to the English and American liturgies, and which has been well called "at once the grandest and most solemn form of Blessing ever written."*

It need only be added here that a Eucharist in which we have taken our part ought not soon to be forgotten, and should call forth its echo of thankfulness, of strength and of peace, for days to come. But its uplift cannot be expected to last for a year, or even for three months; Christ taught us to pray "Give us this day, our daily bread," and those words are no warrant for the sufficiency of a semi-occasional communion. When then in the future we know that the Table of the Lord is spread within our reach, let us remember that these blessings may be ours, if we so choose.

And when this great act of worship which Our Lord commanded shall be exalted, by common agreement, as some day it must, into such a position of supreme importance in Christian thought and devotion, that all other services and all sermons are considered as but auxiliary to it, will it not again avail, more than any other common treasure which Christians possess, toward cementing the corporate unity of the Church of Christ, which is His Body?

* See "The Book of Common Prayer," by the Rev. Dr. Hart, p. 194.

APPENDIX A. (See page 30.)

(240, 241)

The Exhortations Previous to the Communion

¶ When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.

D EARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other

grievous crime; repent you of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your

ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

APPENDIX B. (See page 29.)

The Christian Law

By the Ten Commandments, we learn two things, our DUTY TOWARDS GOD, and our DUTY TOWARDS OUR NEIGHBOUR.

NOTE.—The Scriptural references introduced below are intended rather as suggestions in the development of the subject, than as literal proof-texts.

I. MY DUTY (debt, or what I owe,) TOWARDS GOD the Universal Father, as revealed in Jesus Christ His Son, *is To believe in him*, through Christ; St. John iii. 16; xx. 31, *to fear him*, (Prov. i. 7; Eccl. xii. 13;) *And to love him*, (I John iv. 19) *with all my heart*, (Psalm lxxxiv. 1, 2) *with all my mind*, (I John v. 20) *with all my soul*, (Psalm xlii. 1, 2) *with all my strength*; (Psalm xlvii. 1-3); *To worship him*, (Rev. iv. 8-11); to give Him that of which He is worthy; at least (a) our reverent attendance at Church and at the Eucharist; (b) the glad tribute of our freewill offerings, the first fruits of our principal as well as of our income; (Prov. iii. 9, 10); *To give him thanks*, that is, (a) cultivating the thankful spirit, (Ephes. v. 20) and (b) expressing it publicly, as in the Eucharist; *To put my whole trust in him*, (Isa. li. 5); *To call upon him*, (see Appendix F, on Christian Prayer); *To honour his holy Name* that is, throwing our whole influence against all profanity and irreverence, *and his Word*: the Bible, the written Word, is the revelation of the Incarnate Word of God; its teachings must become a part of our thought; *And to serve him truly all the days of my life*. Keeping Sunday; but more than that, a religion for seven days in the week, and one that is neither to be forgotten nor outgrown.

II. MY DUTY TOWARDS MY NEIGHBOUR, because we are all members one of another, (Romans xii. 5,) *is To love him as myself*, Our Lord's restatement of Levit. xix. 18; *and to do unto all men as I would they should do unto me*: Our Lord's "Golden Rule," St. Matt. vii. 12: *To love, honour, and succour my father*

and mother: listening to them, obeying them, defending them, helping them, (Prov. i. 8, 9;). *To honour and obey the civil authority*: (I Peter ii. 13, 14;) in America this means voting, if we are qualified, to create the authority, and then giving our allegiance, so far as we rightly can, to those who are chosen by the will of the majority; *To submit myself to all my governors, teachers, spiritual pastors and masters*: none is fit to command who has not learned to obey; if in their place we would demand respect for these several offices; *To order myself lowly and reverently to all my betters*: proper outward respect is owed to those who bear the higher responsibilities in the family, the Church, the Government, the shop, the office, the school; *To hurt nobody by word or deed*: *To be true and just in all my dealings*: *To bear no malice nor hatred in my heart*: *To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering*: special applications of the Golden Rule, based on Commandments VI, VIII and IX; *To keep my body in temperance, soberness, and chastity*: "temperance" means self-control; we must strive to be pure in thought, word and deed, since the Holy Spirit has honoured our bodies by making them His temples; (I Cor. vi. 19;) *Not to covet nor desire other men's goods*; a sin of the heart, even if not consummated in action; Commandment X; *But to learn and labour truly to get mine own living*, our God-given capacity for usefulness must be developed; the price of independence is self-support, (II Thess. iii. 10-12) *And to do my duty in that state of life unto which it shall please God to call me*. God has put us where we are at present; He wants to put us hereafter where we can serve Him most efficiently and usefully.

III. GOD'S HOLY WILL, AND HOW WE LEARN IT. These ways may be suggested: (A) From the instructions of parents, god-parents and teachers, appealing to our own conscience; (B) From the Church's teaching, set forth in the Prayer Book, with special regard to 1. Holy Baptism; 2. Confirmation, and Confessing Christ; 3. The Holy Communion; (C) From the Teachings of Christ in the Gospels, and from other Bible-reading; (D) From sermons,—the messages of Christ's Ministers; (E) From the teachings of Providence, in answer to our prayers.

APPENDIX C. (See pages 35 and 51.)

The Christian Year and Its Message

The seasons of the Christian Year group themselves around the five great Festivals, each with its special call to thanksgiving. Each Festival is preceded by a season of preparation and penitence; each is followed by a season of joy and thanksgiving.

CHRISTMAS.

Preceded by the Four Sundays of Advent, associating the Return of Christ for Judgment with the Memorial of His Birth at Bethlehem.

The Day, December 25th, as kept by the whole Western Church.

THE MESSAGE:

Upon Christmas-day, and seven days after,

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with angels, *etc.*

The Season, continuing till the shadows of Good Friday fall across its path, nine weeks before Easter. Clear echoes of the Christmas joy, on the Feast of the Circumcision, (Jan. 1,) The Epiphany, (Jan. 6,) The Purification, or Presentation of Christ in the Temple, (Feb. 2,) The Annunciation, (Mar. 25,) and the Nativity of St. John the Baptist, (June 24.)

EASTER-DAY.

Preceded by the "penumbra" of Septuagesima, Sexagesima, Quinquagesima; and then the Forty Days, (Sundays excepted) of Lent. Lent including the two great Fast-days of the Year, Ash Wednesday and Good Friday; and all its six Sundays, (especially Palm Sunday,) although not "Fast-days," yet being somewhat darkened by the shadow of the Cross. The darkness of a deeper shadow hanging over the last Great Week, ("Holy Week; notice that "Passion Week" is the week before Palm Sunday;) until at mid-day on Good Friday there comes the total eclipse; and on Easter-even the peace and silence of the Tomb.

The Day, fixed so as to be always on "The First Day of the week;" and yet also dependent, as was the Jewish Passover, upon the date of the full moon following the Vernal Equinox; (see p. xxiv of the Introduction, in the Prayer Book.)

THE MESSAGE:

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

The Season, including Monday and Tuesday of Easter-week, and the first five weeks after Easter-day, even Ascension-day and Whitsunday indeed being but a further echo of the Easter joy.

ASCENSION-DAY.

Preceded by the three Rogation days, to seek the blessing of the Ascending Lord, upon our spiritual efforts, as well as upon the fruits of the ground.

The Day, always Thursday, the fortieth day after Easter-day; (Acts i. 3.)

THE MESSAGE:

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore, with Angels, *etc.*

The Season: The Sunday after Ascension echoes its message.

WHITSUNDAY.

Preceded, by the "Ten days of Expectation": (not so called in the Prayer Book;) see St. Luke xxiv. 49.

The Day, the fiftieth day after Easter, corresponding with the Jewish Pentecost. To be kept as the Birthday of the Christian Church.

THE MESSAGE:

Upon Whitsunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Wherefore with Angels, *etc.*

The Season, especially the Monday and Tuesday following: in some Churches the rest of the Sundays of the Year are numbered from Whitsunday, or "Pentecost."

TRINITY SUNDAY.

The Day, one week after Whitsunday.

THE MESSAGE:

Upon, the Feast of Trinity only, may be said,

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

¶ *Or else this may be said, the words (Holy Father) being retained in the introductory address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, *etc.*

The Season; the balance of the Christian Year, in which the practical duties of the Christian life are set forth in the services; until again the trumpet-call of Advent Sunday

"Announces that the Lord is nigh."

The Ember-days at the four seasons are respectively the Wednesday, Friday and Saturday after the First Sunday in Lent, after Whitsunday, after September 14 and after December 13. They precede the regular Sundays for Ordination, and are appointed as days of intercession on behalf of those who are to be ordained.

The Transfiguration, August 6, is another day commemorating an event in Our Lord's life.

St. Michael's Day, September 29, brings before us the thought of the Ministry of the Angels.

All Saint's Day, November 1, is a day that grows in richness and tenderness of meaning as one grows older.

All the Fridays of the Year, (except in the case of Christmas-day,) are fast-days, echoes of Good Friday.

Each of the other Holy Days, or Saint's Days, has some special lesson, for him who would learn it. (See P. B. page xxiv, and also pages x to xxiii.)

APPENDIX D. (See page 41.)

The Nicene Creed

"First, I learn to believe in GOD THE FATHER, who hath made me, and all the world." (Catechism p. 267.)

I BELIEVE with heart as well as mind, and being not ashamed to confess it; (Romans x. 9-11, *in one God*, that primary truth, once revealed to the Hebrews, (Deut. vi. 4,) never having been changed, and yet the very word "God" being, in the Hebrew language, a word of plural form; *the Father*, with reference to all things created, but especially with reference to Christ as the Son of the Father, (St. Matt. xi. 25); *Almighty*, (St. Mark xiv. 36; Rev. i. 8); *Maker of heaven and earth*, He alone creates, or makes out of nothing; (Gen. i. 1; Isaiah xl. 22-26;) *and of all things visible and invisible*: that is, of all other spiritual beings, including the angels, as well as of all worlds, thus guarding against the error that the Evil One is either almighty or eternal. (Colos. i. 16.)

"Secondly, in GOD THE SON, who hath redeemed me and all mankind."

And in one Lord Jesus Christ, that is, not two separate beings, the one human and the other Divine, but the two natures united in the one Person; "Jesus" meaning "Saviour," and "Christ" meaning "anointed"; *the only-begotten Son of God*; that is, not merely a created and adopted Son like ourselves; (St. John i. 18; St. Matt. iii. 17) *Begotten of His Father before all worlds*, (St. John xvii. 5; Colos. i. 15-17;) *God of God, Light of Light*, (St. John i. 4, 5,) *Very God of very God*; notice that in each of these phrases the word "of" must be emphasized in order to bring out the meaning, which is not merely intensive, but denotes that the Son is not self-existent, but receives His Being and glory from the Father; (St. John xvii. 21, 22; see Article II, P. B. p. 557;) *Begotten, not made*; *Being of one substance with the Father*; "I and my Father are one;" (St. John x. 30, 33;) the Jews counted these words blasphemy; *By whom all things were made*: note that "whom" here, as throughout this sentence, refers to the Son, and not to the Father; (St. John i. 3.)

HIS INCARNATION AND OFFERING OF HIMSELF.

Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man: the Mystery of the Incarnation; the Father "sent," (St. John iii. 16, 17;) the Son "came," (St. John i. 11, vi. 38;) thereby "He humbled Himself," (Phil. ii. 5-8;) His birth was miraculous, He (alone) having no human father; (St. Luke i. 35;) the wonder of it inspired the Angels to songs of

praise, and it brought the good tidings of peace on earth, (St. Luke ii. 13, 14;) indeed, thereby, the Eternal Word of God became also man, (St. John i. 14;) and remains such still, in Heaven; (Hebr. iv. 14-16): *And was crucified also for us under Pontius Pilate*; thus fixing the date in the world's history, as probably in April of the Year 30 A.D., (St. Luke iii. 1,) the form of His execution being one devised by Roman cruelty, but administered at the request of His own people, the Jews; (St. Luke xxiii. 20-24;) *He suffered, and was buried*: (St. John xix. 30, 41, 42.)

HIS RESTORATION TO LIFE AND GLORY.

And the third day he rose again according to the Scriptures: that is, according to the Old Testament prophecies; (Psalm xvi. 10; Acts ii. 29-32; see St. Matt. xxviii, St. John xx. 9;) *And ascended into heaven*, forty days later, from the Mount of Olives; (Acts i. 9-11;) *And sitteth on the right hand of the Father*: (Colos. iii. 1, 1 Peter iii. 22;) except when St. Stephen sees Him standing instead; (Acts vii. 56;) *And he shall come again, with glory*, (Acts i. 11, St. Matt. xxv. 31;) *to judge both the quick and the dead*; (St. Matt. xxv. 32, 33;) *Whose Kingdom shall have no end*. The Kingdom long ago promised to David, (1 Chron. xvii. 11-14;) foretold by Isaiah, (ix. 7;) by Daniel, (vii. 13, 14;) and by Gabriel to the Son of Mary, (St. Luke i. 32, 33;) it will last, till death is no more: (1 Cor. xv. 25, 26.)

"Thirdly, in GOD THE HOLY GHOST, who sanctifieth me. and all the People of God."

And I believe in the Holy Ghost, likewise a Divine Person, the Third Person of the Holy Trinity, (St. Matt. iii. 16, 17;) sharing in the possession of the Divine Name, (St. Matt. xxviii. 19;) *The Lord*, (compare Acts xxviii. 25, 26 with Isaiah vi. 8-10;) *and Giver of Life*, or Life-Giver; He was concerned in the Creation of the world, (Gen. i. 2, ii. 7; Job xxxiii. 4;) His coming at Pentecost gave life to the Church, (Acts ii. 4;) and His coming by means of the Laying on of hands brings a new gift of spiritual life; (Acts xix. 6;) His coming means power; (Acts i. 8;) *Who proceedeth from the Father*, (St. John xv. 26;) *and the Son*; (see note page 40; at least we may all agree that His mission in the world is the act of the Son of God; see last reference;) *Who with the Father and the Son together is worshipped and glorified*; (St. Matt. xxviii. 19, and Rev. iv. 8;) *Who spake by the Prophets*: (Ezek. iii. 24-27;) *And I believe one Catholic and Apostolic Church*: in two sections, (a) Militant, here on earth; (b) Expectant, in Paradise; made one by the indwelling of the One Spirit; (1 Cor. xii. 13;) the chief marks of the Church being, (a) the Faith, (b) the Sacraments, (c) the Word of God entrusted to Her care, and (d) the Historic Ministry; (see Acts ii. 42;) Her unbroken traditions also commanding attention, especially those of (a) The Lord's Day, (b) the Baptism of Infants, (c) Litur-

gical worship, and (d) the Christian Year: *I acknowledge one Baptism for the remission of sins*: the word "regeneration," as understood by the Church, being but another name for Baptism; (Titus iii. 5;) *And I look for the resurrection of the dead*: (1 Cor. xv. 20-22;) *And the Life of the world to come*. (1 Thess. iv. 16, 17.)

Amen.

APPENDIX E. (See pages 33 and 62.)

Christian Prayer

ITS NATURE, pleading before the Father the merits of Christ; its warrant, St. John xvi. 23, 24.

THE LORD'S PRAYER.

(a) A model for all prayers; "After this manner therefore pray ye;" St. Matt. vi. 9.

(b) A definite form of prayer to be used; "When ye pray, say;" St. Luke xi. 2.

Our Father, the Father of all by creation; the Father of the Christian also by adoption, and by the new birth "of water and the Spirit;" (St. John iii. 5;) all humanity, and especially the Christian Family, therefore one Brotherhood; *who art in heaven*, a most gracious truth, since Christ, our Elder Brother, is now at His right hand, preparing a place for us; (St. John xiv. 1-3.)

THREE PETITIONS FOR GOD'S GLORY.

Hallowed be thy Name. "Hallowed" means removed from all common and careless uses; God's Name, God's House, God's Day, and God's Word are symbols of God Himself; as we treat them, so we are really treating Him; *Thy Kingdom come*. Christ must first become King in our own hearts; then we must not only pray, but also work for the triumph of His rule everywhere, even in foreign lands, if this prayer is to be sincere. *Thy will be done on earth, as it is in heaven*. That is, promptly, cheerfully, willingly, in the confidence that the triumph of the Divine Will must be complete; the praying of this prayer led Christ to Gethsemane and Calvary; but afterward, Easter-day dawned.

FOUR PETITIONS FOR MAN'S NECESSITY.

Give us this day our daily bread. This means "all things that are needful both for our souls and bodies;" but God wants us only to ask for "the bread of the day in its day." *And forgive us our trespasses, As we forgive those who trespass against us*. Implying the sense of sin, repentance, confession and the will to

make restitution; also the renunciation of all malice and ill-will. *And lead us not into temptation; But deliver us from evil.* Guard us against the necessary perils of our way; and save us from the Evil One who would work our ruin.

THE DOXOLOGY.

For thine is the Kingdom, and the power, and the glory, for ever and ever. Amen. The Kingdom of God the Son is manifest, in the Church which He founded on earth; the Power of God the Holy Ghost is operating unseen in human souls everywhere; the Glory of God the Father is the purpose and end of all Creation, of all His works of Nature and His works of Grace.

Together with this outline should be studied the analysis of the Lord's Prayer in the Catechism, P. B. page 270.

FOUR METHODS OF PRAYER.

1. Ejaculatory Prayer; momentarily, in each emergency, thus guarding against surprise, and always maintaining the spirit of prayer.

2. Regular Private Prayers; "morning, evening, noonday;" (Psalm lv. 18,) kneeling; the key to all personal religious life; noonday prayer for Missions.

3. Family Prayers; reading aloud a passage from Scripture and then joining in the Lord's Prayer and a Collect, and making this a rule at least once a day.

4. Public Worship; in Our Father's House, where others join their prayers with ours, and where He has promised that He may always be found.

WORDS IN WHICH TO PRAY.

Why not commit to memory at least a few Psalms and Hymns? For instance:

Psalms 1, 11, 15, 42, 46, 84, 90, 91, 122, 148, 150.

Hymns 1, 3, 7, 11, 12, 15, 21, 32, 81, 88, 216, 228, 235, 289, 335, 336, 340, 342, 344, 345, 506, 595, 606, 642, 673, 674.

APPENDIX F. (See pages 27 and 58.)

The Invocation in the Liturgy

The importance of the question, whether it is the mere narration by the Priest of the Words of Institution, that makes the Sacrament effective, or whether on the other hand it is chiefly the Presence and Operation of the Holy Spirit, coming upon the Elements in answer to the joint prayers of the Priest and of the faithful People, can hardly be exaggerated. But it would appear that the Roman dogma of Transsubstantiation can hardly be defended except upon the former theory. And it is interesting to note, that the present Roman Liturgy, which has been unchanged for many centuries, still contains, in symbolic language, the traces of the ancient Invocation after the Words of Institution; while the English Liturgy of 1552 is notably weak in this particular, as are most of the present Protestant Communion Services, which also follow models set by the Continental Reformation. A most exhaustive and recent study of these problems, and one that ought to be full of interest both to American and to English Churchmen, may be found in "The Consecration of the Eucharist," by the Rev. Henry Riley Gummey, D.D., published in London and in Philadelphia in 1908.

Questions

UPON THE TOPICS TREATED IN

Notes on the American Liturgy

CHAPTER I.

1. Who first proposed a covenant-relation between God and man?
2. When was the Christian covenant first offered to men?
3. (a) What place does the minister fill, in the making of this covenant? (b) What place do the godparents fill, when a child is baptized?
4. What gift of grace does God offer, (a) with regard to the past? (b) with regard to the present? (c) with regard to the future?
5. What must we do in order to receive the first? (b) in order to receive the second? (c) in order to receive the third?
6. Why is it not true to say that "in Baptism we renounce the Devil, the world and the flesh?"
7. What were you made in Baptism? (See second answer in the Catechism, Pr. Bk., page 266.)
8. What does the rite of Confirmation consist of?
9. Name the sevenfold gifts of the Holy Spirit that we should expect to receive when we are confirmed?
10. (a) By what answer in the Confirmation Service do we publicly confess our allegiance to Christ? (b) Whose duty is it to lead young Christians to Confirmation?

CHAPTER II.

1. When should the Holy Communion be administered in a private house?
2. Why is the Church the usual place for it?
3. What is the name of that part of a Church where the people gather to worship, and what does the word mean?
4. Why does the Font usually stand near the Church door?
5. What is the word "Chancel" derived from?
6. What are the names of the two parts of the Chancel?
7. What are the chief pieces of furniture in the "Choir."
8. What privilege do Christians have in the church which the lay people of the Jews never had?
9. What are the three Prayer Book names for the "Table" used in the Holy Communion?
10. Why are the Pulpit and the Lecturn placed at the sides, and not in the centre of the Chancel?

CHAPTER III.

1. For what two purposes must a man be properly commissioned, by ordination, in order to celebrate the Holy Communion?
2. In what part of the Prayer Book may we learn about the Orders of Ministers, and their duties?
3. Name two of the first Deacons ordained in the church.
4. What official duties may Deacons perform?
5. What order of the Ministry must a man hold who is to celebrate the Holy Communion?

6. What are the three highest functions of the office of the Priesthood?

7. Name two acts which none except a Bishop may perform.

8. In what case may a Priest take part in the Laying on of Hands?

9. How does a man become a Bishop?

10. Has our branch of the Church, acting alone, any authority to alter the Apostles' Creed or the Nicene Creed?

CHAPTER IV.

1. From what fact is the name "Lord's Supper" derived?

2. Why is it also called "The Holy Communion?"

3. What is the third Prayer Book name for this Sacrament, and what does it mean?

4. Why is it best not to speak of the Holy Communion as "The Mass?"

5. What does the term "Liturgy" apply to, and what is its original meaning?

6. How many classes of ancient liturgies can be distinguished?

7. What name was given to the Liturgy most generally used in England before the Reformation?

8. How old is the present form of the Liturgy of the English Church?

9. From what three classes of liturgies may the American Liturgy trace its descent?

10. In what prayer, especially, may it be considered superior to the Liturgy of the English Church?

CHAPTER V.

1. To whom alone does the privilege of receiving the Holy Communion belong?

2. What three classes of persons is the minister required to warn not to come to the Lord's Table?

3. Where does the real responsibility rest, for making a right preparation for the Communion?

4. "What is required of those who come to the Lord's Supper?" (See Pr. Bk., page 272.)

5. What is meant by being "in charity with all men?"

6. What is the only form of private confession in preparation for the Holy Communion, which our branch of the Church always requires?

7. To whom does the Church bid us go if we need further counsel or assurance of forgiveness?

8. What classes of persons is the Second Warning intended to reach?

9. What two things are chiefly necessary, in order that we may receive the Communion aright?

10. Is the Communion only intended for those who are happy and prosperous in their Christian life?

CHAPTER VI.

1. Why is the word "Minister" used in the Rubrics up to the time of the Offertory, while after that the word "Priest" is used instead?

2. How does it happen that the Lord's Prayer appears at the opening of the Liturgy, as well as after the Communion?

3. Why does the Lord's Prayer when used at the beginning close with the words "Deliver us from evil?"

4. When were the Ten Commandments first introduced into the Liturgy and made a part of it?
5. When was the Summary of the Law first introduced into it?
6. What is meant by "The Kyrie?" (b) by "The Lesser Litany?"
7. How long, at least, have some of the Prayer Book collects been in use?
8. What is signified by the word "holy" when we say "Holy Gospel?"
9. Why do we rise when the Holy Gospel is about to be read?
10. What is meant by "The Gloria Tibi?"

CHAPTER VII.

1. What name describes the first of the three "steps" of worship into which the Liturgy may be divided?
2. What three things must we do in order to complete the worship of this step?
3. Has the Church two Faiths, or only one Faith stated in two forms?
4. What words of our Lord form the basis of both creeds?
5. Which form of the Creed is referred to in the office for Baptism?
6. How much of the Nicene Creed was framed at the Council of Nicaea?
7. By what other Council, and in what year, was most of the rest of it added?
8. Does the Church require us to believe anything that cannot be proved from Holy Scripture?
9. What is meant by "The Offertory?"
10. What parts of our Liturgy correspond with "The First Oblation" in the ancient liturgies?

CHAPTER VIII.

1. What kind of worship do we especially offer to God, when we ascend the second of the steps of the Liturgy?
2. When and by whom was the Preparatory Office compiled?
3. What four parts does it consist of?
4. What did the words "Draw near with faith" originally mean?
5. Why is the General Confession necessary at this point?
6. Why may no one who is not a Priest say the Absolution?
7. To whose suggestion do we owe the use in the Liturgy of "The Comfortable Words?"
8. What is meant by "The Sursum Corda," and how long has it been in use?
9. What Festivals of the Christian Year are now provided with Proper Prefaces?
10. What two writers, of the Old and New Testament respectively, heard the Angels singing a Hymn corresponding to the Sanctus?

CHAPTER IX.

1. What title may be given to the worship which we offer when we reach the third and highest step in the Liturgy?
2. Whose words do we adopt as our own in the Prayer of Humble Access?
3. What primitive institution is exemplified, though in a spiritual manner, in the Liturgy and especially in the Prayer of Consecration?
4. What is the only effective "Sin-offering" that has ever been offered to God?
5. What class of sacrifices did the offering of the Passover Lamb belong to?
6. In what three other respects is the Holy Eucharist like the Passover?

7. What is the central thought of the whole Prayer of Consecration?

8. What is The Oblation, or the second paragraph of the Great Prayer?

9. For what purpose do we invoke the Presence of the Holy Spirit upon the Elements which have now been solemnly designated for sacramental use?

10. By what means should the people adopt as their own every word and symbolic action of the Priest in this Eucharistic Prayer?

CHAPTER X.

1. Whence do we derive the custom of kneeling to receive the Communion?

2. What are the earliest recorded forms of words for the administration of the separate Elements to the People?

3. About what time, according even to Roman Catholic authorities, was the Cup first refused to the laity?

4. What was it that made possible the teaching that communion in one kind was sufficient for the laity?

5. What form of words was used in the administration of the Bread, when communion in both kinds was restored in England, in 1548?

6. What form of words was substituted for this, through the influence of the Continental Reformers, in 1552?

7. Who was responsible for the combining of these two forms, as we have them at present, and why was this done?

8. Why does the Lord's Prayer after the Communion, have the Doxology?

9. With what song does the Gloria in Excelsis open; and with what thought does it close?

10. What thought from the Lord's Prayer teaches us that a mere occasional coming to the Holy Communion is not all that our souls need?

APPENDIX D.

The Nicene Creed

1. In what three ways must we mean it, when we say, "I believe?"
2. What two things do we mean, when we confess our faith that God is "The Father?"
3. What error do the words "visible and invisible" guard against?
4. What do we mean when we say, "And in *one* Lord?"
5. Why should the word "of" be emphasized, in the phrases "God of God," etc.?
6. Does the word "Whom," in the phrase "By whom all things were made," refer to the Father, or does it refer to the Son?
7. What do we call the Mystery expressed in the words "And was made man," etc.
8. Why is the name of Pontius Pilate in the Creed?
9. In the words "According to the Scriptures," what Scriptures are referred to?
10. To whom was the promise of the "Kingdom that should have no end" first made known?
11. Does the Nicene Creed say that the Holy Ghost is "The Lord of Life?"
12. Into what two sections is the one "Catholic and Apostolic Church" divided?
13. What are the four great treasures, or "marks," of the Historic Church?
14. What four traditions of the Church are of special interest and importance?
15. What is "Regeneration" but another name for, as the word is used in the offices of the Prayer Book?

Some Rules for Communicants

1. Follow carefully, so far as your health will permit, the rubrical directions as to standing and kneeling.

2. When directed to kneel, get down on your knees; that is what knees were made for.

3. Take off both gloves, if you are wearing them, before coming forward to receive, and bring nothing in your hands.

4. Come forward promptly and fill the rail without needless delay. If there is no room for you at that time, it is best to kneel in some convenient place while you are waiting.

5. Receive the Bread in the open palm of your right hand, which may be supported on the left and should be raised high enough to make it unnecessary for the Priest to stoop.

6. Take hold of the base of the Cup with one hand and of the stem with the other, so as to guide it safely. Consume only enough of the Wine to make sure that you receive it.

7. Do not remain long at the rail, but return quietly to your place. Remain on your knees, if you can profitably do so, till all have received.

8. Try to fix your thoughts on the great Love of God, of which you have been a sharer, and not on other people's affairs.

9. The proper posture during the Gloria in Excelsis is standing.

10. Seek for at least a moment's time on your knees, alone in your own room, as soon as possible after the service.

